

**Iosuahs godly resolution**  
**in a conference with Caleb, touching**  
**houſhold government, for well or-**  
**dering a familie:**

WITH

A twofold Catechiſme for inſtruction  
of youth; the firſt ſhort, for the weaker  
ſort, ſet forth in ſixe principall pointes; the  
latter large for other of greater growth,  
& followeth the order of the common Au-  
thorized Catechiſme, and is an explana-  
tion thereof: both ſet forth for the be-  
nefit of his Chriſtian friends  
and well-willers.

*By Richard Bernard preacher of Gods word,  
at Woorkſoppe in Nottinghamſhire.*

1. Pet. 2.2.

As new-borne babes deſire that ſincere milke of  
the word, that ye may grow thereby.



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To the right VVorship-  
full Sir Henrie Pakenham

Knight, and to his religiously affe-  
cted Ladie, all good and sound comforts  
tending to the best and most  
assured ioyes in glorie are  
heartily wished.



RIGHT Worshipfull: man  
was made for his Creatours  
glorie; the way is to know  
him, to obserue his good  
pleasure, and with alacrity  
of spirit to doe his will;  
Though all receiue Beeing  
of him, yet most, as the Heathen, know him not  
at all. Some sort in the world professe him: but  
are little obseruatiue of his will: these onely  
say, Lord, Lord; and therewith rest so con-  
tent: other doe aske, what he wou'd haue done;  
and when they know his pleasure, they haue it  
onely upon their tongue, but far from practise.  
Very few know with faith, and doe what they be-  
leeue and know, with conscience. Turkes for their

## The Epistle Dedicatorie.

lives, are as good as many Christians: and these  
no better then other, but for an idle profession.  
Means sure haue we many to amend this; as his  
holy word, his multitude of mercies & manifold  
chastisements: But the first is despised, therefore  
it preuaileth not: the second is vnthankfully  
abused, & mercies mooue vs not: and the last is  
contemned, we grow hard, and therefore o Lord  
saue vs, for iudgements reclaime vs not. But the  
Godly wise will I hope, lay these things to  
heart, though most be carelesse: least correcti-  
on turne to destruction, mercies be re-  
moued, and of the Gospel we be utterly deprived.  
The Lord may thus doe, it is our deseruing, that  
by iustice he reuenge not himselfe of vs it  
is mercy still without any mans merit. God  
make vs thankfull, that our knowledge may  
cause an acknowledgment heartily, with a-  
mendment seriously, so shall we enioy what  
we haue, and haue what yet we possesse not for  
our greater good.

My words of complaint and my hartie wish  
tend to stir up some to well doing that, if so  
God please, in a world of wickednesse, there may  
be found Noahs preparing the Arke, and god-  
ly Lots dwelling in Zo dome, that when de-  
struction commeth, such may find in that day  
fauour in Gods sight for themselves and their  
families. For this end I haue sent forth, with the  
prin-

## The Epistle Dedicatorie.

principles of religion, and the points of Catechisme, certaine instructions deliuered Dialogue wise, teaching and perswading all Christians, to a mutuall care of one an others salvation, and euerie household gouernour, with the members thereof to an orderly disposing of themselves, that Iesus Christ may dwell amongst them, and that the houses of Christians may be lodgings for the Lord, & not dwellings of infidells, or habitations of diuells.

What hath bene deliuered after an other manner, the same charged for a more easie information, I now offer (right worshipful) thankfully vnto you: let it please you to accept my little labour for your worships so large kindnesse alreadie shewed. I doe acknowledge my selfe beholden: I professe readinesse, to expresse still more thankfulnessse, as time shall afforde fit occasion. In the meane space I shal not cease to pray for you, that Iosuahs resolution may be euer in you, that you may follow the steppes of Father Abraham, and your good Ladie imitate the holy graces of Sarah, to your households happinesse, and both your endlesse comforts here and in heauen, Amen. Woorkshoppe. August. 1.

Your Worships to  
be commanded,

Richard Bernard.



## *Iosua's resolution for house- hold government.*

Iosua. 24. 15.

*But I and my house will serue the Lord.*

IOSVA, CALEB.

Coherence  
of the text  
with that  
which went  
before.



ET me speake vnto you  
(O yee house of Israel)  
our fathers haue receiued  
mercie diuers waies, we  
their children haue expe-  
rience of the goodnesse  
of our God; we haue found  
prooffe of his assured promise, vs hath he de-  
liuered, our enemies confounded, and hath  
giuen vs possession ouer Canaan, as appea-  
reth this day. Now my aduise and will is,  
that you would therefore feare the Lord, &  
serue him in vprightnesse and truth, and  
serue him alone, abandoning all Idolatrie, &  
not follow your own corrupt waies, nor er-  
rors of Forefathers, in so great an euill. If  
it seeme good vnto you, so to doe, I shall re-  
ioyce,



*for household government.*

7

ioyce, it is that I wish hartily for your good: but if you will not, be it knowne vnto you all this day, and take notice of my full determination herein, *that I and my house will serue the Lord.*

*Cal.* God forbid, God forbid, that we should (O most Noble Prince) be of any other mind, then so also with thee, to seek the honor of our God, & to serue him.

*Ios.* Surely you well perswade me of Gods continuimg mercy to vs hereby, for if we seeke him, he will be found of vs, if we <sup>2. Chr. 15. 2.</sup> honour him, he will honour vs, but if we <sup>1. Sam. 2.</sup> forsake him, he will forsake vs. It is also my hearts ioy that we do conioyne as one herein: but neuerthelesse this know, that though companie doe encourage men to serue the <sup>First Doct.</sup> Lord, yet if a man be alone, and all doe forsake him, that is no barre that a *resolved Christian* should desist in his holy purpose.

*Cal.* Godly mentie not their religion <sup>Prooffe.</sup> vpon other mens sleeues, they resolute with *Peter* to follow Christ, if all els doe forsake him: thy words (*Iosuah*) declare herein thy iudgement, and thy promise, what we all ought to practise.

*Ios.* Therefore, as I purpose, so ought ye <sup>me</sup> to walke with God alone, if none will else ioyne with you.



*Cal.* Vrge, I beseech thee, this point vpon the people with reasons, that they may see how they may perswade themselues herein to a resolution.

Reasons.

1

*Ios.* The Lord in giuing his law doth speake singularly in the second person, as to one man, *Thou* shalt haue no other Gods before me, *Thou* shalt make no grauen Image, and so in the rest, as if he had said; Though other will not serue me, though some will haue other Gods, though all other will commit Idolatrie, yet see *thou* doe not so, I charge all as one, and one as all, that euery man may be obedient to sing'e himielfe forth alone to serue me the Lord his God.

2

Againe, we all doe couenant one by one at our baptisme, and some doe promise as much for this and that Infant, that in particular God shall by them be worshipped: now God will require the performance of the couenant, which bindeth vs vpon the holy Sacrament, and by that signe of the sprinckling of Christs blood vpon vs, that so we do serue the Lord, albeit other do not.

Luk. 14.

Simil.

*Cal.* Indeed it is an honest mans part to keepe his word with men, as we see when two are bound in a bond, one, he that respects his credit, will performe the condition, though the other be carelesse; how much more

more ought we to regard to keep our word with God, the promise beeing made so voluntarily, before so many witnesses, and sealed with the blood of Christ. This reason were sufficient to perswade, but if you haue any more, I beseech you proceed, for we need much spurring to runne on the race to eternall life.

*Ios.* Our Sauour tells vs, that we are to forsake father and mother, wife and children, yea to hate them for his sake and the Gospell, els can we not be his Disciples: by which he teacheth this instruction, that we are to depend on none, in our religion to God, be held backe by none, from our walking with God: that all earthly affection must be laid aside, and we must embrace Christ and the Gospell alone, if none, neither father nor mother, sister nor brother, will goe with vs. 3  
Luk. 14.

*Cal.* Indeed men in matters of this life, will, for wealth, honour, pleasure, single themselves from other, they would be in honor alone, they would dwell alone, that the poore cannot tell where to haue rest for them, they can be singular in vanitie, be pointed out for a new fashion, be loathed for beastly liues, be hated for oppression, be talked of for pride, be abhorred for vnchast

conuersation, blasphemie, & prophanenes, and yet men are loath to be any whit more religious towards God, then other be. Thus, alas, we see, men hold it no shame to be notorious in and for the world, in & for their pleasures, in & for honour; *Sathan* can make them grow more vaine, more wicked, then other, without shame, without daunt of spirit, without feare of man, either to be noted, or pointed at: but the Lord cannot perswade vs by his word to become more holy then other; that is forsooth singularitie, and men feare now a daies more to be noted for any strict course of life, from a common road, then for crying sinnes.

*Ios.* This sheweth the power of *Sathan* in the one, & the litle loue or zeale of God in the other, the wicked herein shall condemne theie, though they shall not so saue themselves: but to proceed; If we consider that we are made alone, brought out alone, that we die in our appointed time alone, & that though we shall *all* appeare before

*Rom. 14. 12.* God in the last day, yet must *euery one* giue  
*2. Cor. 5. 10.* an account for himselfe vnto God, we should walke and liue, if so we needes must with God alone.

*Simil.*

*Cal.* I know if a man haue a long iourney to go, and that vpon a hard penaltie, he would

would desire honest companie, but if he can get none, the feare of punishment maketh him set forward alone. We all are in our journey to Heauen by our profession, and we must so be by our practise, vpon paine of damnation; if we can get any to goe in a good life with vs, it is well, but if not, must we therefore herein stay our course?

*Ios.* Be it farre from vs; the example of holymen, who are as marks set vp for passengers to look vpon, shew vs the contrarie. 6

*Noah* would serue God alone, when all the *Gen. 6.* old world was drowned in wickednes. *Lot*

was in his singular way from all the Inhabitants, in the midst of Sodom. *Elisha* was alone. *1 Kin. 19.*

*Michaiah* auouched the truth alone: and to *2 Chr. 18.*

conclude, *Ruth* would go alone with *Naomi*, *Ruth 1.*

whē *Orpha* her sister left her. We must be of *Ruths* mind towards religion, as she was in her loue to *Naomi*. If any thing would withdraw vs, if any persō would dissuade vs frō a godly & deuout course, let vs say to them

with *Ruths* speech, *Intrent me not to leaue Ruth. 1.*  
*religion, nor to depart from it, for whether it goe 16. 17.*  
*eth, I wil goe; and where it dwelleth I will Thy people.*  
*dwell: the true professours of it, shall be my my people*  
*companions, God, the Author thereof, shall*  
*be my God, where it resteth, will I rest, and*  
*there will I die: the Lord doe so to me, and more*  
*also,*



also, if ought but death depart it and me.

*Cal.* Without doubt these examples are very pregnant, and doe giue liuely encouragement to serue God, if we be alone. But (my Lord) is it not grieuous to be alone? *Obiection.* did not *Eliab* sorrow, and vex his spirit at this, that he was left alone, yea and desired therefore to die?

Answer to  
the obiection.

*Iof.* True it is, that *Salomon* saith, woe to him that is alone, but alone without helpe from the Lord: but this his children waite neuer finally, the Lord is with them, and if he be their familiar friend, they may with *David* say, We care not what man can doe vnto vs, for the Lord is on our side. By him more is with vs then against vs; this *Elisha* being alone saw, and prayed that his seruant *Gebez* might see: and albeit *Eliab* seemed to himselfe to be alone, yet was he not alone, God was with him, and 7000 not seene, who bowed not their knee vnto *Baal* and whereas he wished to die for bodily presence of me, it was his weakenesse, in which the Lord did shew mercie, and afforded him comfort afterward, the like mercie may we expect, as holy martyrs haue experienced.

*Cal.* Doth it not derogate (*Renowned Duke*) from your greatnesse, to protest singularitie



tie from all nations in religion, and from all Israell, though they doe follow their forefathers, which were beyond the flood and in Egypt seruing strange Gods?

Preuention  
of an ob-  
jection.

*Ios.* Albeit God hath exalted me here vpon earth, to rule ouer his people Israell, and though I succcede that vnmatchable Moses, that man of God, yet iudge I true religion to be my chiefest honour, & to differ from all men differing from their way wherein they should walke towards God, to be my glorie, therefore is it that I say, *But I and my house will serue the Lord*, euen *I Iosua*, though Duke, though Prince in Israel, and a guid to Gods people, I will with my familie serue him, who hath shewed me this great mercie.

The second  
doctrine.

*Cal.* You haue great cause to blesse God, that you in such glorie, haue so great humilitie, in so great prosperitie such zeale. It is rare for men of note to entertaine religion, but most rare for such therein to become singular.

*Ios.* Such a struely seeke God in heart without hypocrisie, whatsoeuer their estate be, they hold it a speciall dutie to doe seruice vnto God, and that they can be in no estate, be it neuer so glorious with men, but that religion and the grace of sanctification

Prooffe.

tion maketh the same more glorious. By  
deuotion in true religion, we become Saints  
on earth, we haue the fruit of the spirit, the  
earnest and assurance of our adoption. By  
sensible life are we better then things with-  
out life, ~~and are~~ but equall with beasts: by  
reason are we better then these, but no bet-  
ter then Heathen: by religion, though false,  
are we worshippers of a diuine power, and  
therein more then Sauges; but by true re-  
ligion are we Christians, and by sinceritie  
therein with religious practise, are we more  
then common Christians, even true & liue-  
ly members of Christ, in whom we are  
Gods adopted children, righteous before  
him: we haue inward peace of conscience,  
& outward grace by the approbation of the  
godly, Angelis are giuen to attend vpon vs,  
who are the children of the great King.  
Heauen is our inheritance, we haue seates  
prepared, and shall with Christ iudge the  
whole earth, and with him enioy the eter-  
nall happinesse for euer, when the damned  
wicked shall be tormented world without  
end.

*Cal.* The weight of these reasons may  
force any man to hold religion and sincere  
walking with God, to be a grace vnto him,  
be he neuer so mightie in this world. He  
hath

hath here honour, and men attend him, but by a holy conuersation he hath honour with God Al-sufficient, & Angels waite vpon him. Here a man hath wealth, but by religious holinesse, he hath an euerlasting treasure, and a supply of all wants by grace. Here hath he, as a man, his pleasures and delights, but by deuout seruing of God, he hath peace which passeth al vnderstanding, that which the eie hath not seene, nor care heard, nor the heart of a naturall man able to comprehend. Therefore ought we in Vse. what glorie so euer we be before men, to adde religion to our state, and iudge it our crowne and glorie.

*Ios.* Els may we be rightly iudged with. Reasons, out it, no better then Heathen, rich Barbarians, Honourable Atheists, and if men haue delights without pietie, they be but prophane Epicures: which things indure not, and without Gods good mercie, men without grace quaille by that very same thing whereby among men they be of highest estimation. Achitophels policie ouerthrew him: Abсолoms beautie brought him to destruction: Hamans honour was his ruine. Religious feare of God is mans stay in euery earthly estate, els the higher he is aduanced; and the more he possesseth without religion,

on, the worse he is, farthest from God, and  
nigher to confusion. *I therefore and my house  
will serue the Lord.*

And my  
house.

The ground  
of the do-  
ctrine fol-  
lowing.

*Cal.* Meethinke (Sir) by adding these  
words, my house, in your speech, you insinu-  
ate your care to haue other religious, as  
well as your selfe.

Doctrine.

*Iosf.* True it is you say, I now desire as  
did my Master *Moses*, *Would God all the  
people could prophesie.* Indeed rather then  
God be vsrserued, a man ought alone to  
serue the Lord, this is his *seruencie & zeale*  
to God; but true grace, tells not in the bo-  
some of a true beleeuer, as gold in a nigards  
chist, but sprouteth forth to the benefit of  
other, for he desireth to make other like  
him selfe, this is his *compassion and loue.*

Prooffe.

1

*Cal.* I am able to avouch this from my  
owne feeling, blessed be God, and I find it  
true in that worthy Apostle who saith, *My*

2

Rom. 10. 1.

*hearts desire and prayer to God is for Isra-  
ell that they may be saved*: who after his  
conuerſion did labour in the Lords vine-  
yard with vndurable paines to bring men  
vnto God.

Vſe.

Reasons:

1

*Iosf.* So ought all of vs to doe in our  
places: the Lord commandeth it, *returne, &  
cause other to returne*; and our Saviour said to  
*Peter, when thou art conuerſed strengthen thy  
brethren.*

Ezec. 18. 33

Luk. 22. 32.



*brethren.* The hatred of sinne should mooue vs where we may, to roote it out, the griefe which we ought to take, when we see men to sinne, should cause vs as farre forth as we be able to reclaime them, & not suffer sin to *Leu. 19.* rest upon them. That we ought to grieue for sin in our selues, so for the same in ether, we see by *Dauid*, whose eies gushed out riuers *Psalm. 119. 136.* of water at the sight of other men breaking gods law. Our *Sauour* wept ouer *Ierusalem*, *Luk. 19. 41.* *Ieremies* soule mourned in secret, *S. Paul* writ *Ier. 13.* with teares; shall we haue a passion for sinne committed, and not vse meanes to haue it amended?

*Cal.* He that is truly touched with the sight of sinne, cannot possibly neglect the meanes to winne men from sinne. It is the nature of griefe to manifest it selfe, & works in man an inducement, to vse meanes to haue the cause of griefe taken away. Therefore if we truly grieue that men offend God, we will not suffer them to goe on in sinne, if we may amend it.

*Ios.* And as griefe may mooue vs, so the consideration of the sinners miserie may enduce vs to care for their saluation. The sinner is *Sathans* slaue, subject to wrath, the heire of confusion, who may daily looke for damnation and vengeance; oh, who can but



pitie a man in so great miserie? is he not  
mercilesse and cruell that seeth one in a  
deadly daunger and may relieue him, and  
yet will not? Can we see a man hanging  
himself, stand by, and not cut the cord? Can  
we behold one running into a pit to drown  
himselfe, and if we may, not hold him back?  
These be mercilesse cruelties, if so we should  
neglect our brothers bodily life: and it is no  
lesse hardnesse of heart to suffer men by sin,  
if it lie in vs to reclaime them, to run head-  
long to Hell, where they shall hang in tor-  
ments, and be drowned in the gulf of per-  
dition.

*Iam. 3.*

4

*Psal. 51. 13.*

*Cal.* Condemnation mercilesse belon-  
geth to such as will shew no mercie, it is  
true touching soule and bodie. No doubt  
holy men iudged rightly of this, and there-  
fore did discharge their duetie herein. *Abra-  
ham* our Forefather taught his household;  
*David* the King was so minded, who pro-  
fessed to teach Gods waies vnto the wic-  
ked, that sinners might be conuerted vnto  
the Lord. *Philip* we see sought out *Nathaniel*  
and brought him to Christ; and the *woman*  
of *Samaria* did runne hastily for her neigh-  
bours to behold the *Messias*; all which are  
written for our learning, that we by their  
examples should doe the like.

*Ios.*

*Ios.* A man would thinke that enough were said to stirre vp one to care for anothers saluation, but for that men herein are too remisse, and indeed professe a carelesnesse of this with cruell *Cain*; *What am I my* Gen. 4.9.  
*brothers keeper?* I will the longer stay vpon this point, as a matter of absolute necessity, the neglect whereof is the cause of so great encrease of wickednesse at home and abroad. It is the fruit of loue in the communion and holy fellowship of Saints: One article of our Creede is to belecue this communion, but we by no mutuall care shew any such spirituall coniunction. The members of the bodie in the bodily communion doe teach vs this, where euery member careth for the welfare of each other, and if any one be out of ioynt, all with one consent seeke to bring it in againe. The bodily fellowship worketh this mutuall compassion, which keepeth the bodie in welfare; so ought our spirituall ioyning together work the like commiseration towards euery erring member, to keepe the Church in peace.

*Cal.* You haue here from a naturall worke, plainly set out our dutie in a spirituall action: nature forceth the one, and therefore grace I hope will set vs forward to the other.

- 6 *Ios.* If this suffice not let this mooue vs,  
that our not seeking to saue them, in our  
place, is to make our selues guiltie of their  
sinne, he that is silent consenteth and he that  
consents is worthie of death, Rom. 1. 31.  
He is accessary to treason who knoweth it,  
and reuealeth it not: sinne is rebellion a-  
gainst God, we must attach the partie,  
at least by a brotherly rebuke, least we  
let him escape, as Achab let goe Bena-  
dad, and his sinne be made our transgressi-  
on, and so procure vnto our selues death.
- 7 Againē let the enlarging Christs king-  
dome incite vs to this dūe, yea the great  
reward and glorie which belongeth to him  
that saueth a soule, *he shall coner the multi-*  
*tude of sinnes, he shall shine as the starres for e-*  
*uer and euer.* The care of sauing a soule, and  
the goodnesse of the worke mooued God  
the Father to giue his onely Sonne to die,  
and Christ himselfe was willing to suffer  
great and vnspeakeable torments to bring  
a poore sinner vnto saferie.

Iam. 5.

Din. 12. 2.

9

Ioh. 3. 16.

10

A briefe re-  
petition of  
all the rea-  
sons.

*Cal.* If neither the commandement of  
God, the grieve of heart for sinne, the sinne-  
ners miserie, holy mens examples, the bond  
of fellowship and mutuall communion, our  
owne danger in the neglect hereof, the care  
to enlarge Christs kingdome, the reward of  
happi-

happinesse, nor the loue of God, nor Christs sufferings, can moue vs to doe our best to saue a poore sinner; let the deuill teach vs to look vnto it, who with his mēbers studiously endeauour to draw men from God, to the selues, and to bring them to destruction: If he and his be so forward for ill, the reward whereof is death, why should not we doe more to oppose him and his instruments for mans life and saluation? especially ministers in feeding their flocke, who are charged to doe it vpon their loue to Christ, vpon their alleagaunce to their soueraigne, to avoid blood guiltinesse, & to preuent eternall vengeance; And nothing lesse are governours of families tied hereunto, they see and blame, and not vnworthily, ministers that neglect their flocke: but they find not the same fault in themselves for carelesse omitting the instruction of their familie which they be in their own persons as much bound to discharge, as a minister is to feed his flocke; the Congregation is the ministers cure, so the familie is the masters charge, wherein the chiefe of the house, the father, the mother, the master and Gouernour is to teach their children and household in the waies of God. So are they commanded, examples teach them to doe.

Ioh 21.15.

16, 17.

2. Tim. 4.1.2

Ezech. 33.8

Gouernours

of families

should

teach their

household.

Reasons.

1

2

Deut. 5.7.

Eph. 6.4.

1. Cor. 14.35.

Gen. 18.19.

2. Tim. 1.5.

with 3.15.



3 *Ios.* Thou hast truly spoken (Honourable *Caleb*) for we that have charge of families are commanded to informe them; euen  
 4 necessary to keepe a holy vnicie among vs, should hereto perswade vs, how else can  
*Ismael.* there be peate, if the *Lambe* and the *Lyon* dwell together, a *Cain* and an *Abel*, a mocking *Ismael*, and faithfull *Isaac*, a scorning *Michol*, and a zealous *David*? How can ministers reforme whole Assemblies, if we doe not our endeauour to help them in our families? This want of priuate help maketh the  
 5 publicke ministerie so vnprofitable, as commonly it is. The whole burthen of care for soules is laid vpon the Ministers shoulders, when a priuate watch is imposed vpon euery man, and household instruction vpon euery  
 6 faithfull and religious Gouerhour of a familie. Therefore families haue bene called the  
 7 Churches of God, wherein God was, and euer ought to be worshipped with holy exercises. And how can a master be a domesticall  
 8 head, and let his members perishe? The deuill so much opposing it, want nature so much distasting it, all so usually neglecting it, doe declare it sufficiently to be a most holy and wortheie worke to be carefully vndertaken, and with all good conscience performed.

*Cal.* Vndoubtedly, if the benefit which  
 hence



hence would arise, first to our selues, to our children and household, then to the help of the publike ministerie were well weighed, there be none that haue either care of themselves, wish well to their children, desire faithfulness in their seruants, and couer to see Ierusalem in prosperitie, but they would betake them speedily to this so great, so necessarie and godly a worke. How come children often to destruction, but by Parents negligence in their religious education? If we bring them vp well, we may by Gods mercy preuent their ill end: if we vse means, and they perish, yet our soules receiue comfort, that we are no way guiltie: whereas otherwise the child may say, Wo is me, and wo to you my Parents, who haue neglected my education: and Parents may answer, Wo to vs our sonne therefore, seeing thee now so miserable, and our selues hereby so vncomfortable.

*Ios.* I therefore and my house, by Gods help, will serue the Lord, as God hath giuen me grace to see and know the euill, I will endeavour to preuent it in me and mine.

*Cal.* Your speech in the order thereof teacheth me, as I take it, not onely your care herein to do what you ought, but your wisdom in an orderly proceeding therein.

Doctrine.

*Ios.* It is well noted of you. I set my selfe before my household, because the Head lea- deth first the body, before the body can mooue by the members to performe any office. So it is in the naturall constitution of a bodie, so in the politicall government of the common wealth, let Princes lead, the people will follow, for from the head com- meth life and motion to the bodie. And the same order is to be observed in well guiding of a familie. There is little hope to find a godly familie, where the master is either carelesse or prophane. He must set on and goe before, if he intend to haue the rest good. His life is of authority, his exam- ple draweth other to him, his words are of force, and in doing his dutie may be ex- pect a blessing.

*Cal.* I doe perswade my selfe, that some haue good desires hereunto, and more per- happes by this may be set forward to set- tle their households in order: but euery one that gladly would doe well, know not how to doe so: therefore let me obtaine (most Noble Lord) the knowledge of three things at your hands, both for mine owne, and the peoples instruction herein. I. How a familie may be at the first religiously plan- ted? II. How a familie irreligious may be reformed?

Vse.



Three que-  
stions.

reformed? III. How it may be so kept and preserved?

*Ios.* Three necessarie questions propounded and worthe to be answered. To satisfie you in the first. To plant a familie in religious feare of God. I. Parents must bring vp such children well, with which they will build vp a house, acquaint them with the Lords will, with duties of a husband and wife, of a father and mother, and so marrie in iudgement before they marrie, and not in carnall lust. Without knowledge of the former christian duties, mens marriages are but Turkish, & to marrie in the latter onely is sensuall & brutish. II. Parents must see that the parties to be married be fitted, that there be no dislike in affection, nor jarre in religion, but that the marriage be made in loue, and settled in Gods feare; both beleeuers, both embracing one and the same truth, as neere as may be. *Abraham* doth fetch a *Rebecca* for *Isaac* from his fathers house, and there is religion; when *Jehosaphat* taking an *Ashtariah* for his Sonne, bringeth into his house Idolatrie and superstition. To plant religion we must bring in religion into a familie, by education, and by a holy conjunction of them together in the feare of God. III. and lastly, Parents must care

Answer to  
the first.

How a familie may be religiously planted.

that

that the religious persons, religiously married, be religiously serued. And therefore, that such as become seruants to them, be of the same holy profession with them, and of like conuersation. And thus may a familie be planted religiously.

*Cal.* What direction giue you for the second, *viz.* to reforme a disordered familie?

Answer to  
the second  
question.  
How a familie  
may be reformed,

*Ios.* The Gouvernour must doe, as in making a new house, where an old stood, he must remooue the old wholly, as farre forth as it is vnprofitable, and make the rest all new. The man and the wife must be sound, they be the two side posts; so their children, who are as the beames laid ouerthwart, if they be rotten, though all the rest be new, at the length the worke will fall.

*Cal.* How must they be made sound, if they be rotten?

*Ios.* By repenting of all former sinne, & negligence past, and by vndertaking this work sincerely with a constant durableness.

*Cal.* What timber is so rotten, as will neuer serue to be put in the new building?

*Ios.* Euery one that persists in euill, and will not be reformed.

*Cal.* But what if there be some such, whom the Master of the familie cannot cast out?

*Ios.* Let such so be in the house, as they  
beare



beare no rule in it, neither any sound part depend or stay vpon them; so shall there be neither breach nor ruine thereby.

*Cal.* What other meanes is there to reforme by?

*Ies.* Secondly, the Governour must bring all his household in subiectio to Gods word, to heare and attend vnto the publicke ministerie thereof, as the ordinarie meanes to reclame men. It is the power of God to sal-  
Rom. 1.18.  
 uation, it is mightie in operation, it cleanseth our waies, and keepeth vs from al euill.  
Hob. 4.12.  
Psal. 119.9.  
 Thirdly, he must set vp within his house religious exercises, these make publick means  
Pro. 2.11.12.  
 more profitable, more highly to be esteemed, and the iudgment better to be settled; The benefit  
 of religious  
 exercises in  
 houses.  
 euill hereby is prevented, yea thrust out from the familie, bad persons hereby are tried and found out, the well disposed made more religious, & God not a litle glorified.

*Cal.* What are the holy exercises which you here speake of?

*Ies.* Reading of the holy Scriptures, the voice of God, catechising, telling some short storie of some notable example in the word, making vs thereof, singing of psalmes, and when the publicke sermon hath bene heard, to repeat thereof as much as is remembered.

*Cal.*

**Cal.** This, say some, will make servants wearie, and none will come to them.

*Ios.* It were better to be without seruants then haue such as hate goodnesse, but this same which is objected, & so much feared, may be answered easily, and the feare taken away. The master to hold up such good exercises, & not to wearie his household, must be towards al his seruants mercifull, in gi-

giving them a time to rest, not to dogge them  
day and night to their labour, as beasts. li.

He must performe all things seasonably, not late in the night after toylsome labour, &

when wearinesse and time it selfe doe in-  
force the body to sleepe. I I I. He must not

have the same exercises held long, at one time, but avoid tedious prayers, least one

be speaking, whilst the rest be sleeping; as  
it falleth out sometime by the weaknesse

of one, and the zealous indiscretion of another. IV. He must regard much a religi-

ous servant, reward him well, and pray to  
God for such, and he shall not want godly

servants, and be well rid of the leud and  
prophanes: I desire you to be true friends

**Caleb.** If seruants be encouraged, godly discretion be vsed, honest libertie graun-

ted, competent wages allowed, tollerable  
labour onely vrged, difference made, and

the

the best answerably rewarded, there is no doubt either of getting or retaining servants: but how may a family reformed so be preserved?

*Ios. I.* The chiefe must themselves keep good orders established; their neglect breeds in other carelesnesse, their omission occasioneth in other transgression. *II.* They must make knowne their full resolution to all, in matters of religion, that they will walke vprightly in the midst of the house, that they will allow no order to be broken.

*III.* They must see to offences against God and religion more narrowly, then injuries done to themselves; and rebuke and correct the one more, then the other, so do they shew greater regard of God, then respect of themselves. *IV.* They must shew fauour to the towardly, pardon easily the first or second offence, but not be remisse in punishing duly, where and when the fault and partie offending iustly deserues correction; this is so to be courteous in loue and compassion, as an awefull hand may be kept ouer the family with godly discretion. *V.*

They must cast out the vile persons, wilfull and obstinate, mocking Isaacs may not remaine with Isaacs: a little leauen leaueth the whole lump; one lewde person may

**I**  
Answer to  
the third  
question.  
How to  
keepe in  
order a fa-  
mily re-  
formed.

**2**  
Psal. 101.

**3**

**4**

**5**  
Psal. 101.

**1** Cor. 5.

- 6 may do much hurt. VI. They may not receive in any knowne wicked person for feare of infection. VII. They must will one to exhort another to a mutuall emulation of grace, lovingly to admonish one another, and to pray one for another. VIII. They must keepe all fro idlenesse, the nurse, or rather mother of all wickednesse, as of pride in apparell, wastfull expences, vaine pastimes, and other sinnes of the flesh to be abhorred among Christians. IX. They must performe mutuall duties one to another, masters to seruants, and these to their masters, but chiefly the husband and wife must loue each other : if wrongs bee betweene them, let themselves between themselves, or with the good liking of a faithfull ierret friend to both, be ended. They must beware that the household become not partners in the matter; for seruants by slander, flatterie, and whisperings wil kinde the contention, and make a prey of them. The contending of man and wife must neuer want loue, but if any smite either by the tongue, both must ioyne in one against the smiter. But to preuent this, let none faile to performe what is due to be done. Complaints arise first vpon neglect of dutie, the performance whereof is the touch-



touchstone of professiō: where the husband is louing, the wife learneth obedience; where the wife is obedient, the husband is moued to be kind, by their well liuing the house is preserved in peace, and where they two doe as they ought to themselves and their familie, the children and seruants learne to walke in subiection, and doe in an aweful loue discharge their duties, and hereby doe they prouoke one another vnto pietie, continue loue and vnicie in the spirit, and keepe vp holy exercises with prayer. Lastly, they must vphold the publicke ministerie and preaching of the word, without which, by reason of the loosenesse of all other neighbours, who doe not voluntarily take a godly course privately, they can neuer continue long in good order.

*Cal.* It remaineth onely now to giue some reasons, why the seuerall sorts in a familie, and so that all therein should be religious, as first why the father, master and husband, which are all one person in the house, should be religious?

*Ios.* I. Because he is specially charged with instruction of the household, and to see to the. Secondly, because the familie hath from him cheifely the name. Thirdly, because he is the head. Fourthly, for a speciall example,

Why the husband should be religious.  
Deut. 6.

Exod. 20,  
Ephes. 6. 4.

as most forcible to draw other on. Fifthly, because of the examples of good Gouernours of families, as Abraham, Cornelius, and other. Sixtly, for that he shall answer for his household, as the minister for his flocke. Seuenthly, to bring a blessing vpon his children.

Exod. 20.

*Cal.* Why should the wife, mother, mistress of the familie be religious?

Why the  
wife should  
be religious

*Ios.* First, because she is the husbands shadow, or rather picture to represent him in all good things, and as the moone doth from the sunne, so she is to receiue her light from him, which she also is to let shine out to other. Secondly, because she is to be an help to her husband; now there can be in nothing more a help, then in beeing with him religious to further his instructions taught to his household. Thirdly, for that the husband is often from home, & shee is to supply his place, to see the household kept in good order. Fourthly, for mutuall peace sake; if she be not religious, shee will oppose him, as a mocking Michol, or as an Idolatrous Iefabel, cause him to forsake the worship of the true God. Fifthly, because godly wiues are comended for religion in Scripture, which are to be followed. Sixtly, because shee is the first that instructeth the child, as beeing most with it, causing it to vnderstand that which she

Shee doth please to reach it. Seventhly, for that shee being fraille by nature, and apte without grace to goe astray her selfe, may sooner, as vsually it commeth to passe, corrupt the child then the father, by being so continually with it.

Cal. Why ought children to be religious?

Ios. First, for their Godly parents sake. VVhy children should be religious. Secondly, because they be the second link in a familie, and so in the middle betweene the highest and lowest; they therefore next Parents must be religious, that seruants by them grow not vicious. Thirdly, for their parents loy, whose true and sure comfort is not that their children can hurt, so could prophane *Esa*; nor that they be faire; so was *Abesolom* beautifull, and came to an ill end; nor that they be in Honour; so was *Saul* cast-away; nor great Churchmen, so were *Elises* sonnes who perished in their finnes: but euen because they be religious, for the grace of God indureth euer. Fourthly, for a blessing vnto themselves, as God hath promised to all that feare him. Fifthly, for encouragement vnto their Parents, beholding grace in them, which will cause them to continue gracious, least their children loose grace. Sixthly, because they pferue the good name vpon their Parents,

get them honour, and are a crowne of glorie to them, even after death.

*Cal.* Why ought servants to be religious?

*Ios.* 1. For their masters praise. 2. For their owne comfort. 3. Because good servants are recorded in Scripture for imitation sake. 4. Because whilst they be mens servants, they may be the Lords free-men by religion. 5. To doe their service honestly, as looking for reward from God. 6. For childrens good, whom lewd servants may easily mislead.

*Cal.* So then, all ought to be religious, that the master with his whole family may be said to serve the Lord, as thou hast most noble *Iosua* promised this day for thy self and thy household.

*Ios.* So it is, and great is that blessing, where all become the Lords true servants, religion their practise, the holy word their guide: there man and wife are brother and sister, parents and children of spirituall kindred, and haue one father, masters and servants mutuall members and co-heires with Christ Iesus: there haue they one voice in prayer with deuotion, one care to abandon superstition. All performe mutuall duties; one seeketh to please another, to hold lone,



to keepe peace, and to preserve a holy communion in charitie with pietie. One distrusteth not another, one wrongeth not another, there is a godly striving together, who shall do the best to please God. They beare with weaknesses, they ioy in each others goodnesse; here they desire peace of conscience, the fellowship of the godly; Gods glorie they doe ayme at, the world they liue in, but euer with desire of heaue, which God hath promised to all that walke righteously before him and serue him; which grace the Lord vouchsafe vs now and euer.

*Cal.* Amen, Amen. But yet (Sir) before we end, I beseech you commend to my meditation some special Scriptures to stirre me vp vnto deuotion.

*Ios.* If it please you for the godly mans blessednesse, read *Psalm. 1.* for his comfort, *Psalm. 37.* *Heb. 12.* for his holy desires to Gods word, and his obedience, *Psalm. 119.* for his religious practise, *Iob 31.* *Rom. 12.* *He. 13.* for his faith, *Heb. 11.* for his love, *1. Cor. 13.* and for the effectuall markes of his vocation, and eternall saluation, *Rom. 8.*

*Cal.* I thanke you humbly, and blesse God for you, whom I beseech to prosper these things to our comfort, and that they

may further vs to a holy practise, to the  
praise of the God of Israel, that we  
may be found the Israel of  
God in the last day.

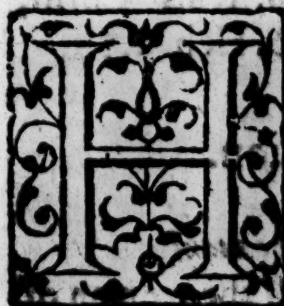
*Amen.*

**FINIS.**

**The**



## The Catechisme.



*Q.* *On many things are need-  
full for you to understand,  
that you may know both God  
and your selfe?*

*A.* These sixe things:  
I. rightly to conceiue of  
God what he is by his

word and workes; II. to vnderstand the  
creation: III. mans miserie by the fall: IV.  
our redemption: V. our sanctification. VI.  
the certaintie of our glorification.

### Of God.

*Q.* *Who made you?*

*A.* God. Esa. 42. 5. Gen. 1. 26. 27.

*Q.* *What a one is God?*

*A.* God is a spirit, Ioh. 4. 24. holy, Exo.  
15. 11. Iust, 2. Chron. 12. 6. and mercifull,  
Exod. 34. 6.

*Q.* *How many Gods are there?*

C 3

A. One

A. But onely one God, Deut. 6. 4: yet three persons, Mat. 3. 16. 1. Ioh. 5. 7.

Q. Which are the three Persons?

A. The Father begetting, the Son begotten, and the holy Ghost proceeding, 2. Cor. 13. 13. Mat. 28. 19. and these three are God, Ioh. 1. 1. 1. Ioh. 5. 7. Act. 5. 3. 4.

Q. Which of these three became man?

A. The second Person, Iesus Christ, both God and man, Esa. 9. 6. Heb. 2. 17.

### Of our Creation.

Q. Of what did God make man?

A. His bodie was of dust, the woman of Adams ribbe, Gen. 2. 7. 22.

Q. What a ore did God make them?

A. He made them both good, Gen. 1. 31. holy and righteous, Gen. 1. 26. Eph. 4. 24. Colos. 3. 10.

Q. What was then mans estate and happinesse?

A. It was the state of innocencie, without sinne or miserie, and to God was acceptable, Gen. 1. 37. 31. & 2. 25. 8. 1. 28.

### Of mans fall and miserie.

Q. Are you now such a one by birth as he was



was by creation?

A. Alas no: I am by nature full of sinne, Psal. 51. 5. Iob 25. 4, 5, 6. Rom. 3. from verse 9. to 19. and so most miserable, Iob 14. 1. 2. Rom. 5. 14. Eph. 2. 1. 2. 3. Rom. 3. 23. & 2. 8. 9. and to God detestable, Psal. 11. 5. Gal. 3. 10. Mat. 7. 23. & 25. 41.

Q. What is sinne?

A. The breaking of Gods commandments, by thought, word, or deed, 1. Ioh. 3. 4.

Q. How many commandments are there?

A. Tenne, Deut. 10. 4. diuided into two Tables, Deut. 4. 13.

Q. Which be the Commandments?

A. I am the Lord thy God, &c. Exod. 20. Deut. 5. 6.

Q. Doe these tenne command or forbid no more but onely what is there set downe in shew?

A. Yes: they command or forbid all the kinds contained vnder the same thing mentioned, and all the causes; with occasions thereunto, 1. Ioh. 3. 15. Mat. 5. 28, 32.

Q. Are they a prayer?

A. No, nor so to be vsed: they are a rule for me to liue after, and doe teach me my dutie to God and my neighbour, Deut. 6. & 31. 13. Psal. 119. 105. Eccl. 12. 13. Mat. 22. 37. 39.

Q. What is your duty towards God?

C 4

A. My

A. My duty towards God, is to beleeue in him, to feare him, and to loue him, &c. 2.Chro.20.20.Eccl.12.13.Mat.22.27.

Q. What is your dutie towards your neighbour?

A. It is to loue my neighbour as my selfe, &c. Mat.22.39. Rom.13.9.

Q. Can ye keepe the commandements, and not offend God, or your neighbour?

A. No; I breake them euery day in thought, word, and deed, hating both God and my neighbour by nature, Psal.14.1, 2, 3. Rom.8.7. & 1.30. 2.Cor.3.5. Tit.3.3.

Q. What is then now your estate, & what deserue you by thus offending God?

A. I am in the state of corruption, and doe deserue Gods curse, which is eternall destruction of bodie and soule. Deu.27.26. Mat.25.41-46. Gal.3.10.

### Of mans redemption.

Q. What are you in this case to doe?

A. To crie vnto God for mercie, and seek for deliuerance. Luk.15.17. Psal.51.1, 2, &c.

Q. Are you of your selfe able, or is there any good in you to moue God to set you free?

A. No indeed: Rom.3.10. & 7.18. Luk.17.10. 2.Cor.4.4. Eph.2.8, 9.

Q. The

*Q. Then who doth redeeme you?*

*A.* Onely Iesus Christ. Rom. 7. 25. 2. Cor. 5. 21. Rom. 5. 19. Gal. 3. 20. & 3. 13.

*Q. What is Iesus Christ?*

*A.* He is the eternal Sonne of God, Ma. 17. 5. Heb. 1. 23. a King to gouerne vs, Psa. 2. 6. Mat. 28. 18. a Priest to offer for vs, Psa. 110. 4. and a Prophet to teach vs, Deut. 18. 18. Esa. 61. 1. Mat. 17. 5.

*Q. What belecue you concerning him in the Articles of the Creed?*

*A.* I doe beleue that he was conceived by the holy Ghost, &c.

*Q. What is this to you?*

*A.* I do perswade my selfe hereby, that his puritie is for my corruption, his obedience for my transgression, his death for my debt, and his ascension for my eternall saluation. 1. Cor. 1. 30. Phil. 3. 20.

*Q. But as God made all, will so Iesus Christ also saue all?*

*A.* No verily, many shall be damned, few shall be saued, Mat. 7. 13. 14. Onely the elect, which take hold of Christ by a liuely faith. Ioh. 3. 16, 36. Mar. 16. 16.

*Q. What is this liuely faith?*

*A.* It is a true perswasion of my heart, grounded vpon Gods promises, Eph. 3. 17. Rom. 4. 21, that Iesus Christ is given to me,

me, Ioh. 3. 16. and the merits of his death & passion, are as truly mine, as if I my selfe had wrought them, 2. Cor. 5. 21. Rom. 8. 1.

*Q. How come you by this faith?*

*A. From my effectuall calling by the word preached, and the worke of Gods spirit, Act. 13. 48. Rom. 10. 14, 15. Eph. 1. 13.*

*Q. Where is set downe the summe of your beleeve?*

*A. In my Creed, I beleeue in God the father almightie. &c.*

*Q. Are these a prayer, or so to be used?*

*A. No, it teacheth me what to beleeue concerning God and his Church.*

*Q. What good hath Gods Church, the true beleevers above the rest of mankind?*

*A. They are in the state of grace, they haue communion with Christ, and one with another, the forgiuenesse of sinnes, the glorious resurrection of the bodie, and life euerlasting.*

### Of Sanctification

*Q. How may it appeare, that you haue this faith, and also these benefits?*

*A. By my sanctification.*

*Q. Who doth sanctifie you?*

*A. The holy Ghost, Rom. 15. 16.*

*Q. And what is sanctification?*

*A. It*



*A.* It is a making new of the whole man, whereby he daily dieth to sinne, and increaseth in holynesse and righteousness. Eph. 4. 23, 24. Gal. 5. 24. 1. Thess. 4. 1.

*Q.* What grace proceeds from this sanctification?

*A.* True repentance, leaving that which is ill with hatred, & performing new obedience with gladnesse of heart continually. Ier. 31. 19. Act. 26. 20. Psal. 119. 10. 14. 34. 35. 44. 113. 115. 136.

*Q.* What estate stand you in, being sanctified and penitent?

*A.* I am in the blessed estate of grace, wherein if I continue, I shall inherit eternall life, Tit. 3. 4, 5, 6, 7. Rom. 11. 12. 5. Tim. 4. 8.

*Q.* Why hath God thus made, & redeemed, sanctified, and hitherto preserved you?

*A.* To serue him truly all the daies of my life, Eph. 2. 10. Tit. 2. 11. 12. Luk. 1. 74. 75.

*Q.* How must God be serued?

*A.* Onely after his will revealed in his written word, Deut. 30. 8. 10. and 4. 1. 2. Cor. 4. 6.

Of our strengthening in the state of grace, for the certaintie of our glorification.

*Q.* Is

**Q.** Is it needfull for such as are elected, and once called, iustified, and sanctified, that they should continue still in vsing meanes to saluation?

**A.** Ye truly: els they will fall away, Pro. 29. 18. 2. Chro. 15. 2. Heb. 3. 12. 13.

**Q.** What things must you continue in to assure your selfe of saluation, and to grow strong in the way of life?

**A.** I. In the knowledge of Gods word, Psal. 1. 2. Act. 2. 41. 2. Pet. 1. 19. Ioh. 10. 27. 28. II. In faith, Ioh. 3. 36. III. In loue to the godly, Ioh. 13. 35. 1. Ioh. 3. 14. IV. In obedience, Ezech. 36. 26. Psal. 15. 5. Ier. 32. 39, 40. V. In patient suffering for Christ, Rom. 8. 17. Iam. 1. 12. VI. In a longing after Christs comming, 2. Tim. 4. 8. VII. In sincerity without hypocrisie, which will appeare by my appealing to God in these things, Ioh. 31. 15.

### Of the Sacraments.

**Q.** Hath God given any helps, and commanded further any other meanes besides the word, for the strengthening of vs herein?

**A.** Yes, these two: Sacraments & prayer.

**Q.** What is a Sacrament?

**A.** An outward signe and seale of inuifible graces.

**Q.** How doe the sacraments strengthen you?

**A.** By a reuerent vsing and meditating  
of

of them rightly vnderstood as signes representing Christ, and his benefits, & sure seals of his couenant with vs, Gen. 9. 10. 18. and 17. 9. 10.

*Q. How many Sacraments are there?*

*A. Onely two; Baptisme, and the Lords supper, 1. Cor. 10. 1, 2, 3, 4. Math. 28. 19. and 26. 26. 27. 1. Cor. 11. 23, 24, 25.*

*Q. What is the signe and thing signified in Baptisme?*

*A. The signe is water, and the grace is the blood of Christ, by which I am washed from my sinnes, Act. 2. 38. and 22. 16.*

*Q. What are the signes and things signified in the Lords Supper?*

*A. The signes are the bread and wine; the things signified are the body and blood of Christ, 1. Cor. 11. 23, 24, 25.*

*Q. Why come you to receiue?*

*A. To strengthen my faith; and to keepe in remembrance Christ his death, till his comming againe, Rom. 4. 11. 1. Cor. 11. 26.*

*Q. What ought you to doe before you come?*

*A. Prepare my selfe by examination, 1. Cor. 11. 28.*

*Q. What ought you to come with, to the Sacrament?*

*A. With foure things. I. Knowledge both of my miserie, Gods mercie, and the doctrine of the*

the sacrament I. With faith in Iesus Christ,  
Heb. 11. 6. III. With repentance for all my  
sinnes, Efas. 24. 1. 14. 15. 16. Prou. 24. 27.

IV. With heartie loue vnto my neighbour,  
Math. 5. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Q. What if you come vnprepared without these?*  
A. I cannot be worthy I am guiltie of the  
bodie and blood of Christ, 1. Cor. 11. 27. I do  
eate and drinke my owne damnation, verse  
29. God may punish me, verse 40. and the  
deuill may enter into me, as he did into Ju-  
das, and bring me to destruction of body  
and soule, Ioh. 13. 27.

### Of Prayer.

*Q. What is prayer?*

A. It is a right heartie and faithfull re-  
quest made vnto God, in the name of Iesus  
Christ, 1. Ioh. 5. 14. Rom. 8. 26. Gal. 4. 6. Ioh.  
14. 14. and 15. 16. Math. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Q. Canst thou euer pray, without words?*  
A. No. It is a speciall gift to Gods chil-  
dren, & such onely pray as haue knowledge  
what to aske, a heartie desire in asking, and  
faith in beleue.

*Q. What direction of prayer haue you?*

A. The same which our Saviour Christ  
taught his disciples, Our father which art in  
heauen,



heaven, &c.

**Q.** What desire you of God in this prayer?

**A.** I desire my Lord, God our heavenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worshipping him, serue him, and obey him, as we ought to do; and I pray vnto God, that he will send vs all things that be needfull, both for our soules & bodies, and that he will be mercifull vnto vs, & forgie vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keep vs from all sinne and wickednesse, and from our ghostly eacmie, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ, and therefore I say, Amen. So be it.

## The first part of Ca-

techisme.

Of new birth.

**Q.** What is your name?

**W.**

That is your name?

**A.**

Channanuel,

Benallenel,

God is grations to vs!

Loue wholly the Lord

with the heart.

**Q.** Who

*Q. Who gaue you this name?*

*A.* My Godfathers & my Godmothers, who with my father, brought me to the Minister, into the congregatiō, to be baptized, and were especiall witnesses of the same, & professours of my faith and obedience to God for me.

*Q. Why were you baptized?*

*A.* That I might receiue a badge of my Christian religion, and be admitted into the Church, to liue amongst the professours of Christs name, & to be receiued of them, and accounted as a member of Christ, the child of God, and an inheritour of the kingdome of heauen, vntill I shew the contrarie.

*Q. Whereby may you now be certaine that you are such a one in deede?*

*A.* If I doe what my Godfathers and Godmothers did make profession of for me.

*Q. What did your Godfathers and Godmothers make profession of for you?*

*A.* They did pofesse three things in my name: the first was the forsaking of the Deuill, and all his works, the pomps, and the vanities of this wicked world, and all the sinfull lusts of the flesh.

*What, were you then bound to them, that you haue promised to forsake them?*

*A.* Yea verily, I am a bondslaue to Satan,

than, by the corruption of my nature, prone to all vice, hauing the seede of all sion in me, and doe hate both God and myneighbour.

*Q.* How can you then forsake this wofull estate, and cease from any euill, beeing thus bound and prone thereto?

*A.* Not by any naturall power, in or of my selfe, but onely by the grace of God, when it is giuen vnto me.

*Q.* Are you sure you haue forsaken them, are you not deceiued?

*A.* I am not deceiued: for I hate vnfaignedly the works of the deuill, the worlds vanitie, all the vngodly maners of euery man: and I labour by all good meanes, to die to all sinne daily, louing the word of God, following it and all godly examples, indeauouring to kil speedily euery ill motion, but cherishing the good in my heart, by meditation, vovves, fasting, and prayer.

*Q.* But can you tell me what are the workes of the Deuill, the worlds vanitie, and the ill motions of the heart?

*A.* Whatsoeuer I, or any other, do think, speake or doe, against the will of God revealed in his written word.

*Q.* What hath moued you to forsake the Deuill, the world, and the flesh?

D 1

A. For

*A.* For that I haue learned, and do well perceiue, by knowledge from the word, & mine owne experience, that these three, be the onely malicious, spirituall, powerful, subtil and continuall enemies of my eternall felicitie.

*Q.* What are the other two things, that your Godfathers and Godmothers made profession of for you?

*A.* They secondly made profession of my beleefe to all the twelue Articles of my Christian faith: and thirdly, of my willingness to learne diligently Gods holy will & commandements, and to walke obediently in the same all the daies of my life.

*Q.* Where is this will of God to be learned?

*A.* Not from mine owne fantasie, mans wisdom, traditions, or examples of men, but onely out of the Scripture, which is the word written by his Prophets and Apostles, in the bookes of the old and new Testament, which is sufficient to teach vs all things necessarie, that we neede to beleefe for our saluation.

*Q.* What reasons haue you to perswade your selfe, that this Scripture which we hold, is the true word of God, and none other?

*A.* First, from the pen-men, beeing many, and most of them simple and plaine persons,



sons, who doe mutually consent, setting downe their owne faults without partialitie. Secondly, from the matter, aboue naturall mens reach; of mans creation, resurrection, last iudgement, and of the Trinitie in vnitie, prophecies also fulfilled in all circumstances. Thirdly, from the manner of speaking, peremptorily reprobating or allowing, without sinister respects. Fourthly, from the effect, binding conscience, converting men, to haue euen life it selfe for Gods glorie. Fifthly, the miraculous preservation thereof, with punishment of such as seek to overthrow either it, or the professors thereof. Lastly, that it ascribes all glorie to God, the maine end that it aimeth at.

*Q. What meanes must you vse to come to the saving knowledge of Gods word?*

*A.* 1. Daily reading: 2. Learning the Catechisme, the grounds of religion: 3. hearing the Word with mind and affection both read & preached publikely, by Gods Ministers: 4. Meditation in mind, to vnderstand the doctrine gathered, & in heart to affect the vse made, after I haue either read or heard it: 5. Conference by asking of superiours and Ministers, by reasoning with equals, and teaching inferiours, all in

reuerence and humilitie, to vnderstand that I know not, to be resolved in that I doubt of, and to call to memorie what I haue forgotten: 6. Continuall prayer, with practise of it in my particular calling.

*Q. Doe you thinke you are thus bound to forsake the deuill, the world, and the flesh, to beleeue in God, to learne to know and doe his wil, as they haue promised for you?*

*A. Yes verily, and by Gods helpe so will I indeauour to doe, or else were I vnthankfull to God my Father, that hath called me into the state of saluation, making me his child; and also vnmindfull of my sureties, that haue made such a profession for me.*

*Q. But tell me, how could any perswade themselves, that you should doe as they haue made profession for you?*

*A. By beeing assured by faith, that the seede of the faithfull are blessed, they iudging me charitably to be one of them, did hope by the grace of God belonging vnto me in Christ, and through the meanes which should be vsed, I would performe the same.*

*Q. What are the meanes which ought to be vsed?*

*A. 1. To be taught so soone as I shall be*

Of God.

of Catechisme.

53

be able to learne, what a solemne profession I haue made by them. 2. To be exhorted to heare Sermons, and to learne all things which a Christian ought to know for his soules health: but especially the principles of religion, contained in these foure: the Creed, the Lords prayer, the ten Commandements, and the doctrine of the Sacraments.

## The second part.

*Q. Let vs then see, whether these meanes haue beene used, and how you haue profited, rehearse the articles of your beleefe?*

*A. I beleue in God the Father, &c.*

*Q. What doe you chiefly learne out of these articles of your Christian faith?*

*A. 1. I learne to beleue that there is a God, to beleue God, and also in him. 2. That he is but one in substance, yet distinguished into three, the Father, Sonne, and holy Ghost, which distinction is in person, property, and maner of working. 3. That this God hath a Church, to which onely he is truly knowne, and by the same sincerely worshipped.*

*Q. How can you be perswaded that there is a God?*

D 3

A. 1.

*A.* 1. By his created workes declaring: 2. by my conscience accusing: 3. by iudgments terrifying: 4. by order obserued in all things: 5. by heathen authors consenting: 6. by the Scripture confidently avouching the same.

*Q.* *What is God we cannot tell, therefore tell me what a one he is?*

*A.* A spirituall substance, most holy, & of glorious maiestie; infinite in his being, as euery where present; in wisdom, foreseeing and rightly disposing all things: in power, doing what he list; in iustice, punishing whom he will iustly; and in mercie, to saue whom he pleaseth.

*Q.* *How doe you behold and conceiue of this God?*

*A.* Not by any bodily shape, but spiri-  
tually, by his word, as he hath therein manifested himselfe, and by his workes of creation, preservation and governing euerything, according to his foreknowledge, and appointment therein, to his owne glorie.

*Q.* *What beleeue you concerning God the Father?*

*A.* That he is God almightie, in order the first Person in the Trinitie, begetting the Sonne from euerlasting, of his whole  
sub-



Of mans creation & fal. of *Catechisme.* 55

substance: maker of heauen and earth, men and angels, and all things else very good, onely by his word, of nothing, at the beginning, in fixe daies, and still by his prouidence preserues the same, for my benefite.

*Q. What was man especially made of?*

*A.* Man consists of bodie and soule, the first mans bodie was made of the dust of the earth, but our bodies come by generation, and are with his mortall: & both his and all our soules by inspiration, and are immortall.

*Q. What estate stood man in by creation, & what a one did God make him?*

*A.* In the estate of innocencie, void of all sinne, free from any punishment: & was made after Gods image, that is holy and righteous, hauing perfect knowledge of God and his will, as much as was needefull for him, and also readinesse of will in heartie affection, with bodily strength to fulfill the same: and had withall the rule of all Gods creatures, made for his benefite.

*Q. How then come you into this wretched estate?*

*A.* By the fal of Adam and Eue, my first parents, who wilfully disobeyed God, by

*The 2. part* Mans creation, &c.  
the devils inticement, infidelitie and pride  
possessing their hearts, and stood and fell  
in the roome of all mankind.

*Q.* How can our soules be sinfull, that  
come not by propagation, but by inspiration?

*A.* 1. For that his soule was deputed for  
all soules of men naturally begotten. 2. Be-  
cause man sinned, and man is not man, be-  
fore bodie and soule be knit together,  
which beeing conioyned, become toge-  
ther, as man, partaker of mans fall and cor-  
ruption.

*Q.* Doth any thing of that image of God  
remain yet in vs?

*A.* Yes: 1. In the mind a certaine ge-  
nerall corrupt knowledge of nature, con-  
cerning good and euil, to make vs inexcusa-  
ble before God. 2. In the conscience a  
power to reprove and repress in part vn-  
bridled affections. 3. In will, though a  
free, yet a weak choice, in euery naturall  
and ciuill action.

*Q.* What evils doe we receive by this fall?

*A.* 1. In the mind ignorance of heauen-  
ly things, vnaptnesse to learne them, or to  
iudge of them aright; but apt to learne euil,  
and to inuent the same. 2. In conscience  
impurenesse to excuse sinne, not to accuse,  
beeing dead or benumbed: and to accule  
for

for well or ill doing: 3. In wil, want of power, to will any true good, but to resist it, and onely to will that which is euill. 4. In affection, to hate good, and runne after ill. 5. In bodie, fitnessse to begin sin, by receiuing outward objects and occasions thereof by the senses, and also to execute the same, when the heart hath conceiued it, in word and deed: and this is called originall sinne, which is in euery man.

*Q. Doe all men continue in this sinfull and cursed estate for euer?*

*A.* No: but onely the reprobate, whom God hath not decreed to saue, to manifest his iustice: for the elect, beeing predestinate to eternall life, are in this world in their appointed time called effectually, through Gods word and his spirit, iustified and sanctified, and so shall continue in this estate of grace to be glorified, for that God wil also shew his mercie, and al for his owne glorie.

*Q. Are none of the reprobate, euer in the state of grace and Gods fauour?*

*A.* No verily: though many of them, indued with the common gifts of the spirit, may in outward appearance, for a time seeme to be of the elect, in the iudgement of the Church.

*Q. Can*

*Q. Can any of the elect then be ever before God in the state of damnation?*

*A.* No indeed: albeit both before the conuersion, and also after they be called, they falling by infirmitie, and lying a time in their sinne, may appeare in shew to the Church, to be none of the elect: yet can they not fall away, wholly or finally.

*Q. May not men then liue as they list, si-  
thence be beeing a Reprobate, cannot be saued, or  
an elect cannot be damned?*

*A.* Not so: for that one elect cannot but vse the meanes, which are ordained for him to walke, to make his election sure to himself, which who so doth not, cannot be saued.

*Q. What beleene you concerning God the Sonne.*

*A.* That he is God the second person in the Trinitie, Christ Iesus, the onely naturall sonne begottē of the Father, our Lord, made man, conceived and sanctified by the holy Ghost, ioyning two natures into one person, borne according to the promise, of the Virgin Marie, who perfectly fulfilled the law, humbled and suffered vnder Pontius Pilate, was crucified, bearing vpon him gods curse, and hellish torments, who died and was buried, and beeing a while held captiue  
of



of death in the graue, he was exalted, and victoriously rose againe the third day, and is ascended vp into heauen, and there he sits on the right hand of God his father, hauing all power in heauen and earth to rule & gouerne his Church, where his manhood doth, and shall at all times remaine (though in his Godhead he be present with me euer) vntill he shall come from thence, to iudge vs all, here on earth, both quicke and dead at the last day; which day cannot be now farre off.

*Q. Why should he neede to be both God and man?*

*A.* That he might be the onely Mediatour betwixt God and man, to satisfie for sinne, which neither the manhood by deseruing, nor godhead by dying, alone could do.

*Q. Why is he called Christ?*

*A.* To declare, that he was the promised Messias; and to signifie his offices, that he was annointed, not with materiall oyle, but with the gift of the spirit without measure, to be our King, Priest, and Prophet: from which name we are called Christians, and are by him Kings, Priests, and Prophets.

*Q. How is Christ a King?*

*A.* I. He is King, not onely as God, but because he is the head gouerning the Church, without any generall Vicar vnder him,

him; by his word and Spirit immediatly, making lawes, and ordaining Ministers to the gathering together and preservation thereof. II. By destroying Sathan, his angels, vnbelecuers, Idolaters, heretikes, anti-christ, and the whole kingdome of darke-nesse.

*Q. How is Christ a Priest?*

*A.* I. By satisfiying for all the sinnes of the elect, by his passion and fulfilling of the law. II. For that he maketh prayer continually to God for them.

*Q. How is Christ a Prophet?*

*A.* By immediatly revealing from his father, his word and meanes of saluation contained in the same.

*Q. Why is he called Ie'us?*

*A.* To signifie that he is a Saviour to euery true belecuer: neither is there any other meanes of our selues, or by any other, either in part or whole to obtaine saluation, but onely by him alone.

*Q. Why is he called Lord?*

*A.* Because we owe all homage and dutie in loue to him, for our redemption.

*Q. What beleauce you concerning the holy Ghost?*

*A.* That he is God, the third person in the Trinitie, proceeding from the Father & the

Of the holy Ghost. of Catechisme. 61  
the Sonne, who spake by the Prophets dwelling  
in the faithfull, sanctifying them in part  
in this life, working by the word, and holy  
motions, an viter leathing of sinne, and a  
heartie loue of righteousnesse, leading them  
into all truth, perswading them of Gods fa-  
uour, teaching them in prayer, bearing them  
vp in temptation, quickening, renewing, and  
increasing his gifts in them; that they may  
know, beleue, loue, and doe that which is  
good, which he will perfect fully in the life  
to come.

*Q. Why did this God thus make, redeeme,  
sanctifie, and hereto preserve you?*

*A. That I might praise his name, in living  
godly, righteously, and soberly, according to  
all his commandements, in my calling, in all  
things, whatsoeuer my estate be, in this pre-  
sent world.*

*Q. What doe you beleue concerning the  
Church?*

*A. That it is but one mysticall bodie,  
whether militant or triumphant, visible or  
inuisible, in heauen or in earth, beeing a com-  
pany of the Lords elect, holy by Christ, Ca-  
tholike, gathered of the dispersed abroad, &  
hauing speciall prerogatives aboue the rest  
of mankind, communion with Christ, and  
one with another by the bond of the spirit,  
the*

the forgiuenesse of all sinnes, the ioyfull resurrection of the bodie, and life euertlasting, whereof I beleue my selfe to be one, and therefore, that the same things belong also vnto me.

*Q. What are the markes of the true Church here on earth?*

*A.* Inwardly faith and loue, outwardly, (besides the vncertaine notes, of vniuersalitie, antiquitie, and consent) these two: Christs word truly preached, his Sacraments rightly administred, whereto adde, faithfull prayer, and holy discipline.

*Q. Is the Church of Rome a true Church of Christ?*

*A.* No: but of Antichrist the Pope, the chiefe teacher of the doctrine of diuels.

*Q. What reason haue you to disallow that religion?*

*A.* For that it is a false religion. I. The author is the deuill. II. The meanes vsed to vphold it, are vnlawfull: 1. deceived Councels: 2. vnwritten verities, & forged authors: 3. falsifying the Fathers: 4. corrupting Scripture, by adding thereto: 5. by taking from it, by false interpreting: 6. retaining the people in ignorance, by forbidding to studie the word, & teaching it in an vknownne tongue: 7. pretending reuelations, and shewing by



ing miracles. 8. counterfeit holinesse: 9. bloodie persecution. III. The matter of their religion is vnt ruthes, idolatrie, heresie, and nouelties inuented by man. IV. The forme in the seruice ridiculous, by foolish gestures: carnall, by fleshly pompes & delights, their worship is by hypocrisie. V. The ende to aduance men, by worshipping of Saints, and extolling mans power and merits. VI. The benefit gotten thereby is nothing, because it keepes a man in the state of damnation: and alloweth the breach of all the 10. commandements. 1. To feare God by mens doctrines. 2. To worship Images. 3. Magick & coniuring. 4. Idol-seruice. 5. Treason against Christian Princes. 6. Assoyles for murderers. 7. Stewes, and restraint of mariage. 8. Wages for no lawfull labour, to Masse-mongers, and for deceits. 9. To breake an oath to a Christian made lawfully. 10. That concupiscence is no sinne. VII. Gods iudgements, against many of the most fierie professours thereof, which is neuer seene to happen to zealous & constant professours of the truth.

*Q. What must be done to maintaine the Church and to overthrow heresie, that destroies the foundation, errors, corrupting religion, schismes, breaking the peace of the Church, and vices, stayning our profession?*

*A. 1.*

A. 1. To cleaue onely to the written word, which is both in time before, and in authoritie aboue the Church, to iudge all controuerſies in religion. 2. To call ſufficient men and ordaine them Miniſters to teach, allowing neceſſarie maintenance; but ſuffering no inſufficient to creepe in, or to abide ſtill: neither the able to liue idly, by careleſneſſe, pride, or couetouſneſſe. 3. That there be a godly order eſtabliſhed and peaceably kept of euery one, without giuing offence. 4. That there be a holy and right vſe continually of true diſcipline, to admoniſh, ſuſpend, and excommunicate obſtinate offenders whoſo- euer they be.

Q. *Are not the articles of your beleeſe a prayer.*

A. No: but onely a ſumme of the Goſpell: which is one part of Gods word, containing the promiſes of ſaluation by Chriſt, and is alſo a rule by which I muſt examine my faith.

Q. *What meane you by faith?*

A. Not faith to worke miracles, which is paſt: nor historicall, onely beleeuing that to be true which God ſaith; nor temporarie, to know, profeſſe, and to teach Chriſt, feare to commit ſinne, ſorrow after, to make ſatisfaction, to deſtroy the wicked, to make many prayers,

prayers wishing heaven, & to live, for a time, in shew honestly, yet out of Christ: but iustifying faith is here meant.

*Q. What is iustifying faith?*

*A.* It is a gracious and true perswasion in my heart, grounded vpon Gods promises concerning Christ, whereby I do apply him and all his benefits to my selfe, beeing assured, that he is my wisdom, strength, righteousness, holinesse, and redemption, and that what he hath done, it is as well done for me, as for any other, and so is mine, as if my selfe had done it.

*Q. How came you by this faith?*

*A.* By the holy Ghost, working the same inwardly by the outward ministerie of the Gospell preached ordinarily, and is by the same word, Sacraments, and prayer, confirmed, continued, and increased.

*Q. What profit reape you by this beleefe?*

*A.* I a wretched sinner in my selfe, being pardoned of sinne, and Christ giuen to me; am in him the adopted sonne of God, and righteous before him, my heart purged, my conscience quieted, my imperfect works doe please him, all crosses are for comfort & further to saluation: holy Angels tend vpon me, heaven is mine inheritance, I am set at

libertie from the curse of the lawe, Sathan, the world and fleshly lusts, without feare of death, damnation, and hell fire.

*Q. Hath every one this faith, and so these benefits.*

*A. No; but onely such as shew repentance, the fruites of faith.*

*Q. What is repentance?*

*A. It is a true turning of my mind, will, and heart wholly from the world, the flesh and diuell, vnto God, with full purpose to attend carefully to the counsell of his word and spirit, and through the whole course of my life, readily and constantly endeavour to follow the same.*

*Q. What are the true tokens of this true repentance?*

*A. 1. A continuall striving of the flesh and spirit: 2. A hatred of my former vanities, awayding occasion, companie, counsell, or example to ill, with loue vsfained to the contrary. 3. Increase of peace in consciēce: with an affection for righteousness sake. 4. A ioyful expecting and wishing Christs comming to iudgement.*

*Q. May not a man that truly repenteth, fall afterwards?*

*A. Yes indeed, and into the same sinne, or some other.*

*Q. How*



*Q.* How then may a man be perswaded, that his repentance was then true before?

*A.* 1. If this be of infirmities, feeling before, and in the committing a dislike therof; for after true repentance sinne is neuer wholly committed. 2. If that godly sorrow follow, which is not either for earthly shame, temporall punishments, hellish torments, or losse of heauen: but for displeasing God so mercifull a Father, and this is called renewed repentance.

*Q.* How should this appeare to be true?

*A.* 1. By an viter loathing and condemning my self for the sinne newly committed, with desire and perswasion of pardon. 2. A godly anger and burning zeale against my selfe, with taking reuenge, vowing & practising strictly the contrarie vertue for offending. 3. A watchfull care and continuall feare, lest I fall afterwards at any time again into the same.

*Q.* What may comfort a troubled conscience?

*A.* These things: 1. That God can pardon any sinne. 2. That he will by promise made, pardon euery penitent. 3. That he which feelerh a true desire to leaue sinne, and to please God, is bound to beleue his sins are both pardonable and pardoned. 4. That

doubting of saluation, with feare to offend God, is a signe of saluation. 5. No condemnation to such as are in Christ, and therefore their sinnes cannot damne them. 6. Iustification must not be iudged after sanctification, there is no perfection here, and the best children of God haue grieuously fallen, and haue felt this sting of conscience. 7. The assurance of saluation must not be iudged as men feele assurance in affliction, but by the stabilitie of Gods promises, from former comforts and tokens of grace, but in trouble from present desires onely.

## The third part.

*Q. You said, that your Godfathers and Godmothers did promise for you, that you should keep Gods commaundements, tell me how many there be?*

*A. Ten, and are diuided into 2. Tables.*

*Q. What doth the first Table teach you?*

*A. The dutie which I owe vnto God in holine sse, whom I must loue with all my heart, with all my mind, and with all my soule, and with all my strength, set downe in the foure first commaundements, containing the matter, manner, end, and time of Gods worship.*

*Q. What*

*Q. What doth the second Table teach you?*

*A.* The duty which I owe vnto my neighbour, which is euery one in righteousnesse, whom I must loue, as my selfe, set downe in the sixe last Commaundements, containing his dignitie, life, bodie, goods, credit, and more spirituallly all of them.

*Q. Which be the Commaundements?*

*A.* The same which God spake in the 20. of *Exodus*, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, which is no commaundement, but the preface vnto them.

*Q. What is the first commaundement?*

*A.* Thou shalt haue none other Gods but me.

*Q. What doth this commaundement teach you?*

*A.* To make choice of one, and the true God, to be my God, and not to take that for God, which is not God by nature: the occasion whereof was the lusting after strange gods.

*Q. What are the things forbidden by this commaundement?*

*A.* Ignorance of God and the truth, not to pray, distrust of God, impatiencie, to feare, loue, or ioy in the creature more then in

the Creatour, to deny God, or his word, power, presence, iustice or mercy, openly or secretly in heart: securitie without feare of God. The contrarie is commaunded.

*Q. What is the second commaundement?*

*A.* Thou shalt not make to thy self any grauen image, &c.

*Q. What doth this commaundement teach you?*

*A.* I must neither worship false Gods, nor this true God with false worship: but in spirit and truth as his word onely teacheth. The occasion of this Commaundement was a foolish desire of a carnall worship, and a false conceipt, to be able to prescribe a manner of worship to God of our selues.

*Q. What things are hereby forbidden?*

*A.* Idolatrie, picturing of God, or Christ. Papisrie, wil-worship, good intents without warrant, our owne fantasies, mens traditions, worship of images, pilgrimages: nor to destroy errors, heresies, and monuments of idolatrie. The contrarie is commaunded.

*Q. What is the third commaundement?*

*A.* Thou shalt not take the name of the Lord thy God in vaine, &c.

*Q. What doth this commaundement teach you?*

*A.* Not to becaue God of his honour  
that



that is due vnto him: but in al things to giue him his due glorie. The occasion of this commaundement was our readines to abuse God, his name, word, and workes.

*Q. What things are hereby forbidden?*

*A.* To thinke or speake of God, of his word, or workes lightly or contempuously, without reuerence: to sweare by any thing but by God: or by him without calling, in our ordinarie talke, where neither Gods glorie, our brothers saluation, nor magistrate requireth it: to sweare falsely: So blasphemie, witchcraft, coniuring, and cursing: to deny the knowne truth: to professe pietie, & liue wickedly. The contrary is commanded.

*Q. What is the fourth commaundement?*

*A.* Remember that thou keepe holy the Sabbath day, &c.

*Q. What doth this commaundement teach you?*

*A.* That every day in the weeke I prepare my selfe to keepe the Lords day holy, that when it comes it be not prophaned, nor the publike worship of God letted, but furthered by me and mine. The occasion of this commaundement, our aptnesse to fall from God, without daily meanes be vsed.

*Q. What things are hereby forbidden?*

*A.* To doe vnnecessarie labours without

godlinesse and charitie, Fautes, iourneis, or vaine sports, eating and drinking, that may hinder deuotion, not to heare Gods word preached, or to heare carelesly, sleepily, with wearinesse, or without purpose to amend. To omit meditation and conference. For Ministers to omit ordinarily the preaching of the word, to preach in a strange language vain-gloriously, falsely, hypocritically, flatteringly, or by constraint, without chearefulness, for any to absent themselves negligently or wilfully from the Sacrament: the contrarie is commaunded.

*Q. What is the fifth commaundement?*

*A. Honour thy father & thy mother, &c.*

*Q. What doth this commaundement teach you?*

*A. To preserue the dignitie of euery one by all meanes, that is any way to be preferred, either by his place, age, or gifts, and that no waies I diminish the same. The occasion of this commaundement was our proud & enuious nature, that cannot abide to be vnder government, nor to giue men their due.*

*Q. What things are hereby forbidden?*

*A. Contempt of our betters, vnreuerent behauiour towards them, by word, or deed, to disobey their lawfull commaundements, counsels or aduice. All treason and rebellion:*

lion: the contrarie is commaunded.

*Q. What is the sixt commaundement?*

*A. Thou shalt do no murther.*

*Q. What doth this commaundement teach you?*

*A. I must neither hurt nor hinder either mine owne life, or the life of my neighbour but by all meanes preserue the same. The occasion of this cōmandement, was our impatiencie and vncharitable desire of reuenge.*

*Q. What things are hereby forbidden?*

*A. Want of loue, anger, malice, enuie, grudging, a frowning countenance, desire of reuenge, contention, railing, quarelling, mocking, offensive ieasting, oppression, fighting, murther, any bodily hurt: to neglect to vse meanes of health, or to hinder the same: to be contentious, and not to seeke after peace. The contrarie is commaunded.*

*Q. What is the seuenth commaundement?*

*A. Thou shalt not commit adulterie.*

*Q. What doth this commaundement teach you?*

*A. I must not any way hurt or impaire the chastitie of my neighbor, but euery way seeke to preserue the same. The occasion of this commaundement was our lustfull and fleshly nature.*

*Q. What things are hereby forbidden?*

*A. Lustfull*

*A.* Lustfull desires, fornication, adulterie, with all occasions hereunto: idlenesse, wanton attire, a rolling eye, corrupt and vn-honest talke, wanton songs, lasciuious pictures, vnchast plaies, mixt dancing of men and women, vnseemely gestures and acts, and companying with wantons. The contrarie is commanded.

*Q.* What is the eight commandment?

*A.* Thou shalt not steale.

*Q.* What doth this commandment teach you?

*A.* That I must not any way hinder or diminish my neighbours goods, but by all meanes preserue and increase the same. The occasion hereof was our couetous nature, discontent euer with our present estate.

*Q.* What things are hereby forbidden?

*A.* Pilfering and robbrie, any way to take or keepe that which is not ours vnlawfully: all theft, with all occasions thereunto. Not to restore things found, borrowed, or left only to be kept in trust: to giue what is not thine, either in whole or part. Not to liue contentedly, al couetous desires, idlenesse out of calling, or litheresse in it. The contrarie is commanded.

*Q.* What is the ninth commandment?

*A.* Thou shalt not beare false witnesse against thy neighbour.

*Q.* What



*Q. What doth this commandment teach you?*

*A.* That I must not diminish the good name or credit of my neighbour, whether friend or fo, knowne or yknown: but carefully preserve the same. The occasion of this commandment was our seditious nature.

*Q. What things are hereby forbidden?*

*A.* Lying in least or earnest, backbiting, flandering, revealing secret infirmities and priuate offences before admonition, false witness, by adding or detracting in wordes or senie: to take a doubtfull matter in the worst part: also all occasions to this sinne, as enuie, disdaine, anger, selfe-love, to be too suspicious, to be readie to receiue a false report against our neighbour. The contrarie is commanded.

*Q. What is the tenth commandment?*

*A.* Thou shalt not couet, &c.

*Q. What doth this commandment teach you?*

*A.* That I may not haue once an ylawfull lust to that which is my neighbours: but for euer thinke good towards him. The occasion of this commandment was the frailtie of our flesh which intermitterh the work of the holy Ghost, by sinfull fantasies.

*Q. What things are hereby forbidden?*

*A.* Lust, and sudden motions against our neighbour, without consent, which come from

from the corruption of nature: and also such as be offered by Sathan, or man, so farre as we giue any way consent thereto: not to resist ill motions. The contrary is commanded.

*Q. Are these commandements a prayer?*

*A.* No: but the summe of the law moral, which is the other part of Gods word, teaching the righteousness of God, and shewing me my sinnes and cursed estate, and is a schoolemaster wringing to Christ: and therefore ought in order first to be preached, and then the Gospel shewing deliuerance, and giueth grace withall.

*Q. How must this law be obeyed?*

*A.* Perfectly, willingly, and continually to God & my neighbour in thought, word, and deede, agreeing with Gods nature, and our first estate by creation.

*Q. Can you then keepe the commandements?*

*A.* No: for I breake them alwaies, either wittingly or ignorantly, in committing euill, or omitting my dutie: besides that, I am guikie of them by naturall corruption, through Adams fall, before I could in my selfe, either thinke, speake, or doe any euill.

*Q. What is this breach of the law called?*

*A.* Sinne, whereby the infinite iustice of God is iniured.

*Q. What is then the reward of sinne?*

*A.* The

*A.* The infinite wrath of God, and his vengeance for euer, in this world and in the world to come, is due for the least sinne, whether it be mortall or veniall.

*Q.* What are the punishments of sinne in this life?

*A.* In name, slander and shame: in goods, losses: in his bodie, paines and sickness: all manner of aduersitie, & all corporal plagues befalling in this life. In the soule, ignorance, madnes, an ill conscience accusing, benumbed, dead, or desperate: a heauie stonie heart, likewise disobedient and wicked children, a disloyall wife, false friends, cruell aduersaries: to be suffered to fall into sin, God taking away his grace, especially the sinne of whoredome, as a punishment for sinne. And lastly, bodily death, ordinary or sudden.

*Q.* Comes alwaies afflictions as punishments for sinne?

*A.* Afflictions first came for sinne, but are also to trie our patience, faith, and constancie: to weane vs from our selues and the world, & to become conformable to Christ in persecutions: that Gods power & goodness may appeare to vs: and these afflictions be called fatherly chastisements of the godly to euery one in his measure.

*Q.* How may you perswade your selfe, that afflictions

*afflictions are chastisements, and not punishments of a Iudge, when they befall?*

*A.* If I can make good vse of the, to further me in godlines: els are they but fore-runners of my eternall destruction, as they be to the reprobate, that are not bettered by the.

*Q.* What are the punishments for sinne after death?

*A.* The separation from God, the losse of heauen, and of the ioyfull companie of Angels, Patriarkes, Prophets, Apostles, Martyrs, & Saints, the true professours of Christ, for euer: to be damned with the deuill, and his Angels, the infernall fiends, with all the wicked accursed to hell, there to be tormented unspeakably without end.

*Q.* How must you escape this vengeance of God?

*A.* By no good deedes, that I can do, but only faith in Iesus Christ, who is the meritoriously and wholly of my saluation, and without whom my best thoughts, words, and deedes, are abominable before God, seeme they neuer so holy in mine and other mens iudgement.

*Q.* Why then should you doe good works, if you cannot nor may not thinke to win heauen by them?

*A.* I must do good works, because I am already



alreadie ordained to be saved. 1. To make my electiō the more sure to my selfe, which is certaine with God. 2. To shew my loue and thankfulness to God for it, by obeying his commandements. 3. To confirme the conuerted, and to win others not yet called. 4. To stoppe the mouthes of the wicked, and to shame them by wel doing, when they speake ill of vs. 5. To benefit one another for our quiet peaceablenesse in Church and common-wealth.

*Q. Are not then workes necessarie?*

*A.* Yes verily, to such as will haue assurance of saluation: for without workes, baptism, hearing the word, knowledge, faith, loue, hope, fasting, sorrow, prayer, and profession, are in vaine.

*Q. What is a good worke?*

*A.* Whatsoeuer is done or spoken without doubting, from the warrant of Gods word, of a true beleeuer, in charitie, and to Gods glorie.

*Q. Though our good workes merit not, may we not yet thinke that they shall be rewarded?*

*A.* Yes verily: for in his mercie he hath so promised to doe, both in this world, and in the world to come.

*Q. What is the blessing and reward in this life?*

*A.* In-

*A.* Increase of knowledge in Gods word: assurace that his gifts in vs are graces, & not onely common fauours: al earthly blessings, a good name, wealth, honour, friends, and prosperous successe, so farre as it shal be for Gods glorie and my spirituall safetie: with deliuerance in all temptations, from presuming or despaire in the battell with the deuill, the world, and the flesh.

*Q.* What is the blessing and reward after death?

*A.* Death it selfe is the passage to heauen, where I shall haue with Christ and my God, and all the companie therein, eternall ioy which cannot be expressed: and whome I leaue behind me wife or children, God will mercifully prouide for them.

## The fourth part.

*Q.* Now shew me what is the meanes you must vse to obtaine of God his blessings, and an order of prayer?

*A.* Continuall, seruent, and faithfull praier: by which I doe speake vnto God, humbling my selfe before him: 1. confessing my finnes: 2. desiring pardon: 3. supplie in wants: 4. continuance, with encrease in all graces.

graces, 5. necessarie maintenance in this life, 6. victorie ouer mine enemies, 7. safetie for the rest of Gods elect here, 8. thanksgiuing for all his benefits.

*Q. What is prayer?*

*A.* It is a right request made onely to God, in the name of Iesus Christ, by a true beleeuer, for such things as be lawfull.

*Q. What rule haue you to direct you in your prayer aright?*

*A.* The same which our Sauour Christ taught his disciples, called the Lords praier.

*Q. Let me heare it?*

*A.* Our Father which art in heauen &c.

*Q. How many parts are there of this prayer?*

*A.* Foure: 1. a preface: 2. sixe petitions: 3. a confirmation: 4. a conclusion.

*Q. Which is the preface?*

*A.* It is contained in these words, Our Father which art in heauen.

*Q. What learne you out of this?*

*A.* 1. That a preparation must be made to pray. 2. It shewes the properties of true prayer.

*Q. What must you aforehand prepare, in going to God to pray?*

*A.* 1. I must prepare these 6. things. My minde, to meditate of heauenly things, before I set to pray, and vnderstand that it is

commanded and promised, what I purpose to aske. 2. My heart, withdrawing it from former passions awhile, to affect earnestly with feruencie that I will aske. 3. My words, to be vttered aptly with the heart agreeing with the matter. 4. My behaviour to a holy reuerence, considering Gods iustice and Maiestie, and my wickednesse and basenesse. 5. My faith, to apprehend as much as shalbe necessarie. 6. My hope to waite without appointing God either time, place, manner, or quantitie of the matter. 7. My will, to vse afterwards all the honest meanes appointed to obtaine the same.

*Q. What be the true properties of prayer?*

*A.* 1. That it be in true love: for we must remember to pray for all our brethren not departed this life, for there is no Purgatory. 2. It must be made onely to God, for him onely can we call heavenly Father, neither to Saints nor Angels. 3. In the name of Christ, through whome onely he is our Father by adoption. 4. In faith, for that he is a Father, and will not denie his children. 5. Without a carnall conceipt of God, vaine babling, or wandering thoughts: for he is in heauen.

*Q. Which be the sixe petitions?*

*A.* Hallowed be thy name, &c.

*Q. What doe these teach you?*

*A.* The



*A.* The summe of all the things which I can lawfully aske at Gods hands, for bodie or soule: whereof the first three concerne the glorie of God, and the latter three the good of man.

*Q.* Which is the first petition, and what desire you in it?

*A.* The first is, *Hallowed be thy name:* and I desire therein, in the first place, that I & all other may acknowledge God so truly, in his word & works, as in euery of our thoughts, words, and deeds, he may be highly worshipped and praised.

*Q.* Which is the second, and what desire you in it?

*A.* The second is, *Thy kingdome come:* and I desire that he will send vs the meanes, thus to honour his name, that is, his word & spirit, with all things that doe further thereunto: that so the elect may be gathered, and Christ come to the last iudgement to giue vs his kingdome of glorie.

*Q.* Which is the third petition, and what desire you in it?

*A.* The third is, *Thy will be done,* and I desire, that as we pray to doe, not ours, but his will, as all his commaundements and word teacheth vs: and as the blessed Saints and Angels doe in heauen, heartily without hypocri-

lie, willingly, without grudging, readily without lingring, faithfully without sinister respects, ioyfully without murmuring, and constantly without wauering vnto the end.

*Q. Which is the fourth petition, and what desire you in it?*

A. The fourth is, *Giue vs this, &c.* and I desire, that he wil provide those necessities for our bodies, without which we cannot serue him: and that we may depend patiently vpo his providence, vsing diligent labour, and all honest meanes to helpe our selues & others.

*Q. What is the fifth petition, and what desire you in it?*

A. The fifth is, *And forgine vs our trespasses, &c.* and I desire that he would forgine all of vs, friend or foe, our sins, lest they either hinder vs of the former mercies, or cause the to be taken from vs: and that he wil perswade our consciences, that we are forgiven, by giuing vs grace to forgine freely, & to forget those offences, whereby in any thing, or any way, our neighbours haue beene grieuous vnto vs.

*Q. Which is the sixth and last petition, and what desire you in it?*

A. The sixth is, *Lead vs not into temptation, &c.* and I desire, that as he wil pardon vs, so he would also giue vs the gift of continuance,

ance, that though we be tempted, yet may we ouercome, & be deliuered from sin & Satan, & neuer fal again any more from God.

*Q. Which is the confirmation?*

*A.* For thine is the kingdome, &c.

*Q. What learne you by this?*

*A.* I do learne hereby 2. things: 1. that it is a reaso, not to mooue God, but to stir vp our affectiōs, & to strengthen our faith in asking.

*Q. How doth it this?*

*A.* When it teacheth me to acknowledge the kingdome of God our Father, that is, his dominion and right ouer all: and that his power is the greatest to compell all to doe what he will, and as he will: and his glorie the highest, which himselfe maintaines, and we seeke aboute all.

*Q. What is the second thing we learne?*

*A.* 2. A thankgiuing & praising of God, which we ought to vse in the end, as the second part of prayer: which is done, in giuing to God his own, the rule, power, and glorie, which we desire him to manifest by granting our petitions, and we will acknowledge the same; not for a time, but for euer and euer.

*Q. Which is the conclusion?*

*A.* This word, Amen.

*Q. What meane you by this word?*

*A.* That I am perswaded by the afore-

said reasons. that my request is granted, and shall be performed, as my father shall see it conuenient for me and his glorie, in time and place. And therefore I say, *it is so, or it shall be*, which is *Amen*.

## The fifth part.

*Q. What is a Sacrament?*

*A.* It is a visible signe, and seale of inuisible graces, commaunded and ordained with a promise by Christ in the Church, to be administred publikely, by a lawfull Minister, with the preaching of the word: which Sacrament with all the rites thereof doth represent and conuay by proportion and relation, in the present vse, inuisible graces, first, Christ, and then all his benefits, for further assurance of the same things, which God hath made by the promise of his word, vnto a true beleeuer, who is with Christ by the holy Ghost vnited and made one.

*Q. What mean you by Christ, & all his benefits?*

*A.* Whole Christ, God & man, with his righteousness, iustice, holines, & redemption; who as he is Christ, one person of two natures, is truly said to be really present in the Sacrament, not properly in his humanitie, but by the communion of properties.

*Q. How may you be sure that you haue received*



*ceined true benefite by the Sacraments?*

*A.* If I do feele a dying to sinne, and li-  
uing vnto righteousnesse, getting strength,  
& also increasing therein daily, by the force  
of Christs death and resurrection.

*Q.* *How many Sacraments are there?*

*A.* Two, and no more: Baptisme, and the  
Lords Supper.

*Q.* *What is Baptisme?*

*A.* It is the first Sacrament in the new  
Testament, by which such as are within the  
covenant, are either washed, sprinkled, or  
dipped in the water, in the name of the Fa-  
ther, Sonne, and holy Ghost.

*Q.* *What is the outward signe and rite?*

*A.* Water and washing.

*Q.* *What is the innuisible grace?*

*A.* The blood of Christ which cleanseth vs  
of all sin, originall & actuall, past & to come.

*Q.* *Are we then no sinners?*

*A.* Yes in our selues: for originall sinne  
still is sinne in vs, but we are washed from it,  
because it shall not be imputed, nor any sin  
else vnto me a true belecuer.

*Q.* *Who are to be baptized?*

*A.* Not onely such as be of yeares, that  
can and do testifie their faith: but also in-  
fants of either father or mother professing  
Christ and baptized: for the promise of sal-

uation belongs to them and to their childrē.

*Q. Is baptisme so necessarie to saluation, that without it children cannot be saned?*

*A.* It is necessarie to all that haue it, but not of necessitie, to such as cannot rightly come by it: for not the want, but the careles neglect & contempt thereof cōdemneth.

*Q. How oft should we be baptized?*

*A.* But once, for we may not be baptized againe after true baptisme: for beeing once borne, we cannot be borne againe naturally, nor spiritually.

*Q. What is the Lords Supper?*

*A.* It is the latter Sacrament in the new Testament, whereby we are nourished and preserued in the Church to eternall life.

*Q. What be the outward signes?*

*A.* Bread and wine.

*Q. What be things signified?*

*A.* The body and blood of Christ.

*Q. What are the rites?*

*A.* The actions of the Minister & receiuer.

*Q. What are the actions of the Minister?*

*A.* 1. To take the bread and wine into his hands. 2. to blesse it. 3. to break the bread and powre forth the wine. 4. to offer and giue them to the receiuer.

*Q. What are the actions of the receiuer?*

*A.* 1. To take the bread and wine offered into his hand, 2. to eat the one, and drinke

the other, and so digest and concoct them, as that they feele nourishment to the body.

*Q. What learne you by all these actions?*

A. I am assured, that the visible actions of the Minister doe represent the spirituall actions of God the Father to my soule, who hath decreed his Sonne, and elected him the Mediator, to haue his bodie broken, and his precious blood shed for me, beeing offered to all, but giuen onely to the true beleeuers, that can by the hand of faith take hold of him, who shewes as liuely the vertue of his death to preserve his soule, as the vertue of the bread & wine is felt to nourish the body.

*Q. Is the bread turned into Christs body, and is the wine into his very blood?*

A. No verily: for then, 1. it were no Sacrament, 2. it is against reason, 3. against Scripture, 4. against an article of our Creed, 5. against the iudgement of ancient Fathers true writings, 6. against the iudgement of reformed Christian churches, 7. against the opinion of holy martyrs, who shed their blood for the contrarie, 8. it is against experience of our senses, that the bread should be flesh, or wine blood: neither is Christs bodie in, with, or about the same.

*Q. Is there then no difference of this bread and wine, from that which we use commonly?*

A. There is no difference in the substance,

but in the holy vse: beeing at that time set apart to be signes of Christs body & blood.

*Q. May euery one offer to receiue that will?*

*A.* No: but onely such as come prepared, and be fit, that both are able in knowledge to examine, and also by a good conscience wil iudge themselves, whether they be in any measure prepared thereunto.

*Q. What if you come vnprepared?*

*A.* I am an vnworthy receiuer, prouoking Gods wrath against me, and so eate & drinke my owne damnation.

*Q. Who are those that ought not to come?*

*A.* Open impenitent sinners, fooles, mad persons, children, all that be of yeares, and yet ignorant, not beeing able to trie and iudge themselves: & if such prophane ones do offer themselves, they are not to be admitted.

*Q. What be those things whereof you must trie and iudge your selues?*

*A.* 1. Of my knowledge, concerning my miserable estate through sinne, of Gods mercy and our deliuerance by Christ, and the vnderstanding of this Sacrament. 2. Of my beleefe in Christ, which I may do by the Creed. 3. Of my repentance towards God, for old and new sinnes, examined by his commandements. 4. Of my brotherly loue, which I doe owe to euery one, which I may try & iudge by my forgiuing others as I desire



God to forgiue me, and by my seeking to satisfie whome I haue offended of my knowledge either in word or deed.

*Q. May any by omitting these duties be free from sinne, if therefore they will not receiue the Sacrament with others?*

*A.* No: for as to come vnprepared is damnation, so to neglect to prepare for any earthly occasion, is a great wickednes, such living in disobedience without repentance and charitie.

*Q. Why doe you goe to the Lords supper?*

*A.* 1. To testifie my loue in obedience to God commanding. 2. To strengthen my faith being weake. 3. To maintaine and increase the holy communion and fellowship of brotherly loue amongst vs the members of Christ: and 4. to keepe a remembrance of his death till his second comming.

*Q. How must you be exercised in the time of administration, and afterwards?*

*A.* I must 1. meditate vpon the death & passion of Christ, how greiuously I haue sinned. 2. Gods endles mercie. 3. the vnitie and fellowship that is amongst the true members of the Church with Christ, & one with another: reioycing in heart, & praising God therefore with the congregatiō Afterwards 1. I must giue almes to the needie brethren, and doe other good workes of charitie in to-

ken of thankfulnessse, that day especially, for so great a mercie. 2. Growe from thenceforth in obedience, faith, and vnfained loue to my liues end.

## The sixt part.

*Q. Can you briefly shew me any rules to be obserued, that you may doe so, as you haue bin taught?*

*A. I. Euery morning before other businesse, I must, 1. thanke God for my safetie, 2. desire pardon of sinne, 3. Gods further protection against ghostly and bodily enemies.*

*II. I must know that, that day, and all other times after giuen me to liue in, are for more earnest repentance, encrease of knowledge, faith, and practise of godlinesse: and therefore of these continually I must be mindfull, setting some part of the day aside for reading, hearing, or meditating vpon heauenly things: that the vanities of the world short & vncertain carie me not away.*

*III. I must haue, or els prepare my selfe to some particular calling: fit to keepe me from idlenesse, and to exercise the duties of religion, in which calling must I be both honest, & profitable to others, to which: 1. I must betake me speedily that no time be lost: 2. to do therein as I would be done vnto: 3. to seeke first in my labour Gods glory, then my owne*

good with my neighbours profit: 4. labour therein painfully & constantly, in aduersitie vsing good means hoping for prosperitie, in prosperity neglecting no humble duties for feare of aduersity: 5. my present estate I must account it euer the best for me, and most for Gods glory: 6. I must not feare to spend where God and charitie requireth, sparing from idle expences, and onely lay vp, for the time to come, whatsoeuer shal remaine, when I haue discharged necessarie duties honestly and religiously.

IV. I must prepare my selfe sometime from my wearisome labour, whē I see need, which must be: 1. at times conuenient: 2. in things lawfull: 3. short, delightsome to the mind, and healthful for the bodie: 4. to make me more cheareful to returne to labour, and not to draw me to loiter and to idlenes, no end appointed to man or beast.

V. I must warily see to mine owne waies. I. My thoughts and heart must: 1. be far from vnlawfull affection: 2. vpon lawfull things on earth moderate, & no more then needes: 3. vpon God and heauenly things often, frequently, & reuerently: 4. that I strue against selfe-loue, thinking of my selfe basely, and waxe, by more and greater gifts, the more humble and lesse enuious: 5. On other I must thinke highly, and charitable iudging well

without suspitions what I heare or see good in them, receiuing with ioy: and hoping of better what I see or heare to be ill in them, taking doubtfull words or deeds from them in the better part. I I. My eies must be shut against objects to sin, that they let them not into my heart, to stir vp ill motions: but quick to obserue euery good example and occasion to goodnes. I I I. My care must be exercised in hearing the truth, good counsels, friendly admonitions, and godly exhortations, but shut against flatterie, lyings, slander, filthie & wicked speeches. I V. My tongue must keepe silent, vnlesse iust cause and conuenient time and place be to speake. In speaking the matter must 1. be gracious to profit the hearers, & also necessary to be vttered: 2. in wisdom regarding circumstances: 3. in sinceritie to speake it from the heart: 4. speaking of God & his word, it must be religiously and ioyfully: of our selues modestly, of others louingly: 5. to praise moderately without contempt: to dispraise meekely shewing loue to be constrained by necessitie, rather then of will, to speake of other mens faults, expressing sorrow in vttering: 6. to speake well of men in absence, what good we know of the, and to defend them, and in presence without flatterie: 7. to vse few words and effectually to the matter without tediousnes: 8. nor



to talke of needlesse matters, or which concerns vs not, as busi-bodies, neither of any thing against religion, charitie, common good, or chastity. V. My behaviour, 1. it must be lowly to superiours, 2. gentle to inferiours, and 3. louely to familiars. VI. My apparell it must be first for necessitie, & then for honest decencie, as we are able, and agreeing with our calling. VII. My diet must be 1. first sparing, ordinarily a kind of fasting, rather then a feasting: 2. taking my food with hunger & thirsting: 3. at seasonable howers: 4. that thereby 1. my strength may be maintained and encreased, 2. my meditation and deuotion nothing hindred, 5. that we be prepared in the beginning, may feelee a necessitie and pray to God: and in the end sufficient refreshing, may thanke God.

VI. I must take heed what companie I keepe with, 1. that I make my familiars none but honest and religious, 2. that they be my equals in estate and place, not superiours, to auoid suspitiō of pride; nor too much inferiours, least it bring contempt, 3. that of these, not many but one of all, I warily, deliberately, and with much triall, chuse my secret friend, 4. that in going or keeping with any, I must euer purpose either to do good, or receiue some.

VII. At night, the time of rest, 1. I must cal

to mind Gods benefites received, either by preventing euill, or by bringing good vpon me, to thanke him. 2. I must recount what I haue done, either in euill to repent, or what good I performed to iudge either of my encreasing or decaying in grace: sorrowing more for the duties omitted and sins committed, then ioyfull of any good done. 3. In taking rest I must commit my selfe to God, by a deuout and faithfull praier, as thinking no more to rise. 4. to haue my last thoughts of heavenly things, by committing or recalling somewhat to mind, of which I haue either heard or learned out of Gods word. 5. that I take sleepe to refresh nature and not to satisfie slouthfull flesh.

VIII. And last is, that all the weeke long I remember to labour in my calling, & dispose of my ordinarie busines, that I be prepared for the Lords day to keepe it holy: but especially at the end of the weeke, so that when it comes, I may neither by the breake it, or be hindred. Thus liuing to God holy, to my neighbour charitably, and towards my selfe soberly, my conscience shall be comforted, my weake brethren strengthened, the strong confirmed, the wicked made ashamed, the deuill confounded and God greatly glorified.

FINIS.